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PASTORAL COUNSELING
IN
INDIAN PROTESTANT CHURCHES

A Thesis
Presented to
the Faculty of the Department of Pastoral Ministry
Asbury Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Master of Theology

by
Sharad G. Borde

July 1965

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Approved:

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CHAPTER I

INTRODUCTION

Indian Protestant churches have shown many marks of progress in several areas of church life. But there are definitely still some areas in which the Indian Protestant church needs to do something. The ministry of pastoral counseling is one of the areas in which the Indian Protestant movement should focus its attention.

Much progress has been made in the ministry of pastoral care in America, even though it is a new field of study in our century. Leona E. Tyler writes about this fact in her book: "In one sense counseling is as old as man's experience; in another, it is new in our century."¹ The modern ministry of pastoral care was started in America because of the need of the church people in different areas. Since its beginning, many people have been helped by it and will be helped in the days to come. In Indian Protestant churches, also, there are many areas in which the ministry of pastoral counseling is needed.

There are two definite aspects of the ministry of pastoral care. Russell L. Dicks makes this plain when he writes, "Pastoral care can be further sub-divided into 'pastoral calling' in which the pastor goes to the people and 'pastoral counseling' in which the people come to the pastor."² Of these two aspects, only one, "pastoral calling," is

¹Leona E. Tyler, The Work of the Counselor (New York: Appleton-Century-Crofts, Inc., 1953), p. 1.

²Russell L. Dicks, Principles and Practices of Pastoral Care (Englewood Cliffs: Prentice-Hall, 1963), pp. 18-19.

emphasized in Indian Protestant churches; the other, which is equally needed and important, is neglected.

John R. Cavanagh writes, "The pastor has many of the necessary pre-requisites to become a counselor and could easily become a good one."³ This can be applied very well to the Indian Protestant pastors.

It may be assumed that the pastoral counseling ministry can be a world-wide ministry. Since it is working so well in America, it will doubtlessly work in other countries also. This is true because the principles, techniques, and methods used in pastoral counseling here in America will be basically the same anywhere. In relation to pastoral counseling which deserves new attention in our day, Seward Hiltner writes, "If counseling is just an American fad it should die. If it is instead, as we believe, a way of approaching one aspect of the traditional work of the minister with new tools and resources, then we believe it deserves new attention."⁴ Certainly in Indian Protestant churches there should be attention given to this subject as it is new. The Indian Protestant church has an inadequate concept of pastoral theology and knows little about systematic procedures and techniques of pastoral counseling.

On the other hand, it is also true that "the people of India have their own civilization developed gradually through long ages of progress; different from that of the West, yet wonderful to contemplate, and in

³John R. Cavanagh, Fundamental Pastoral Counseling (Milwaukee: Bruce Publishing Company, 1962), p. 27.

⁴Seward Hiltner and Lowell Colston, The Context of Pastoral Counseling (New York: Abingdon, 1961), p. 7.

many respects admirable."⁵ There is a very hopeful situation for the beginning and growth of a pastoral counseling ministry in the Indian Protestant churches.

I. THE PROBLEM

Statement of the Problem

The problem of this study is to discuss the ministry of pastoral counseling in Indian Protestant churches. This study will deal with the importance and the need of pastoral counseling in Indian Protestant churches and the means of introducing this program into these churches.

One of the purposes of this thesis is to organize concepts and principles of pastoral counseling that can be used by discussion leaders in teaching Indian pastors some basic theory in this field.

It is the hope of the author that Indian Protestant pastors will learn some important things about the pastoral counseling ministry and that their insights toward this great and valuable subject will be increased.

Importance of the Study

As in America and other countries, the pastor in India lives among troubled people who may be bowed down by grief or anxiety about themselves and others, or who may have emotional problems which they are unable to handle. It is the responsibility of the Indian Protestant pastor to deal

⁵"India," Encyclopedia of Missions (2nd ed.) (New York: Funk & Wagnalls Company, 1904), p. 323.

with the personal problems of the people. In connection with this idea, Samuel Laycock writes that "the clergyman has no choice but to deal with such problems daily."⁶ Another writer says, "Dr. Jackson in addressing his book to the parish minister knows of the great challenges and frightening responsibilities imposed upon the pastor each day."⁷

Nirmal Minz in The National Christian Council Review writes about the Indian Protestant pastor: "In this new image the idea of the pastor as a superman or strong and authoritarian person is giving way to the idea of the pastor as the servant of the Lord whose primary concern is to feed his sheep in the congregation and outside the fold."⁸ Pastoral counseling is one of the many available facilities which will help the pastor to be a better shepherd.

A new sense of the care for souls is emerging which is visible today in the ministry of some of the pastors in Indian Protestant churches. This is a good and healthy sign for the development of the ministry of pastoral counseling. By force of habit people call the pastor "palak sahib" in the Marathi language. However, they do not give the same content to this concept as it used to carry in the first two periods. The Indian pastors of the new generation in the Indian Protestant church would not

⁶Samuel R. Laycock, Pastoral Counseling for Mental Health (New York: Abingdon Press, 1961), p. 12.

⁷Edgar N. Jackson, The Pastor and His People (Manhasset: Channel Press, 1963), p. 8.

⁸Nirmal Minz, "Changing Image of Ministry," The National Christian Council Review, LXXXV (April, 1965), 171.

like to be called, or even pose themselves as, "sahib." They would rather be just pastors whose sacred duty is to minister to the spiritual and other needs of the people. In the changing image of the pastoral ministry, pastors in India will realize the importance of the ministry of counseling to needy people.

There are four definite reasons that show the importance of this thesis. First, pastoral counseling is a new field for Indian Protestant pastors. Second, so far the Protestant church was rural-centered. Third, the emphasis is given to the city churches; and, fourth, there is a lack of training for the role of counselor.

New field for Indian Protestant pastors. The ministry of pastoral counseling in Indian Protestant churches is a completely new field for Indian Protestant pastors. There is a ministry of counseling to people when they come to the pastors, but there is no systematic way followed by the Indian pastors in this kind of work. The pastors need to learn the principles, goals, methods, and the other important concepts which are involved in pastoral counseling and the pastoral clinical training program. The ministry of pastoral counseling has done a great deal of good to the Protestant churches in America because the pastors have understood the importance of this ministry. In the same way, if the ministry of pastoral counseling is introduced to the Indian Protestant pastors and churches, they will understand its importance.

The rural-centered church in the past. The Protestant church in India, up until now, has for the most part been a rural church in

villages where life is simple and unregimented and where the struggle is for mere livelihood. There are more villages in India than cities or towns. When the Christian work of preaching the Gospel and establishing churches was started in India, it was begun in the villages. The village life in India is very simple and the majority of the people are very poor. Their main problem is to get work and maintain their daily living from day to day. Since the villages are small, the people can meet together and solve their problems and difficulties by the help of each other. The people don't feel the tensions, separations, and frustrations of modern life. But now the scene is changing; people from these villages are going out into the cities for jobs, for education, and for other interests. Thus, the need for pastoral counseling is increasing.

City-centered church at the present. Now with the trend toward urbanization, the church is becoming more centered in the cities where all the problems of modern life are focused. Life in the cities is more complex; here people face tensions, anxieties, frustration, separation, etc. The influence of this kind of life is seen among the many Christian people in the churches today. These influences can be easily detected by the pastors from the outlook of many Christians. Many pastors, however, do not know much about counseling procedures and are, therefore, unable to help those who do seek their counsel.

The present condition of the world is changing very rapidly and the effects are clearly seen in the churches today. Karl Zerfoss has described accurately the changing condition of our times and its effects: "Our lives today reflect the changing conditions of our times and there

is much confusion concerning what we shall do about many of our most basic problems. Personal insecurities are multiplied by the actions of forces beyond our immediate control. Feelings of confusion, insecurity, inadequacy, and frustration are increasingly a part of our lives. The conditions of modern life generate a degree of anxiety which is productive of maladjustment and neurosis."⁹

David Seamands, the pastor of the Methodist Church, Wilmore, Kentucky, made it quite clear in the "Senior Studies in the Pastoral Ministry" class, in Asbury Theological Seminary, that as long as his ministry was attached with the rural areas, he never felt the need or importance of the ministry of pastoral counseling. However, when he was transferred to Bangalore, Mysore State, India, for a pastoral ministry, he felt the need and importance of a counseling ministry. He started such a ministry there and was of great help to the people. It seems that the present situation in Indian Protestant city churches makes pastoral counseling necessary and urgent today.

Lack of training for the role of the counselor. In Indian Protestant churches, pastors are not trained for the role of counselor. Seminaries and theological colleges in India have little provision for such training, and some have no provisions at all. It is not easy for a pastor to begin a pastoral counseling ministry without any training. Training in this field is very important and necessary.

⁹Karl Zerfoss, Readings in Counseling (New York: Association Press, 1952), p. 13.

II. DEFINITIONS OF PASTORAL COUNSELING

The purpose of giving these different definitions by various experts in the field of pastoral counseling is to give a clear understanding of the subject of pastoral counseling as used in this thesis. By the study of these definitions, the Indian Protestant pastor may learn what pastoral counseling is and, by knowing its meaning, will also understand its importance. These definitions will give the pastors in Indian Protestant churches a definite idea of their role as counselors, and it will provide insights into their pastoral ministry.

In an earlier work, Hiltner formulated the following definition of pastoral counseling: "Pastoral counseling is the endeavor by the minister to help people through mutual discussion of the issues involved in a difficult life situation, leading toward a better understanding of the choices involved, and toward the power of making a self-chosen decision which will be as closely bound up to religious reality as the people are capable of under the circumstances. . . . In short, it is the eternal wisdom of the Christian Church going into action in the face of specific human need."¹⁰

In another place Hiltner defines pastoral counseling in this way: "Pastoral counseling is a process, whether it lasts ten minutes or a hundred hours. The actual counseling begins, following the pre-counseling pastoral work, when the person recognizes a need, knows some of it is in himself, directly or indirectly seeks help in understanding it, and

¹⁰Seward Hiltner, Religion and Health (New York: Macmillan Co., 1943), p. 167.

senses that the pastor's role is to help him help himself."¹¹ Furthermore, Hiltner writes, "Counseling is an activity not a profession. It is a process of relationship between one who seeks and one who gives help, carried out as a more or less prominent, more or less time consuming aspect of the professional activities of the helper."¹²

From Hiltner we can understand that pastoral counseling is for people who are in need, who are facing difficult life situations, and who need better understanding. Before the pastor starts actual counseling, he often has to do some pre-counseling work. Above all, the pastor must understand that his role is to help the parishioner to help himself.

After a thorough discussion and many interview reports, Paul Johnson defines counseling this way: "Counseling is a responsive relationship arising from expressed need to work through difficulties by means of emotional understanding and growing responsibility."¹³

From Paul Johnson's discussion, the pastors may understand that there is more to counseling than imparting information or answering questions. There is also more in counseling than giving advice. When a pastor seeks to help people to help themselves grow, he is engaged in pastoral counseling.

¹¹Seward Hiltner, Pastoral Counseling (New York: Abingdon Press, 1949), p. 94.

¹²Ibid., p. 95.

¹³paul E. Johnson, Psychology of Pastoral Care (New York: Abingdon, 1953), p. 73.

The pastor can associate with the person who is in need on every possible occasion and even make additional opportunities by invitations to participate in activities together for a responsive relationship.

Shostrom in his book, The Dynamics of the Counseling Process, discusses the definition of counseling carefully. He quotes the definition given by Carl Rogers: "Counseling is a series of direct contacts with the individual which aims to offer him assistance in changing his attitudes and behavior."¹⁴ After much discussion of counseling, he comes to the following conclusion in his definition: "A purposeful, reciprocal relationship between two people in which one, a trained person, helps the other to change himself or his environment."¹⁵

From the above explanation the pastor comes to know that the relationship between the counselee and counselor is very important, and he can see, also, the need for training.

Wayne E. Oates, in his book, Protestant Pastoral Counseling, gives an adequate definition of pastoral counseling: "Protestant pastoral counseling is conversation with a Christian intention. Pastoral counseling should be understood as spiritual conversation in its classical meaning."¹⁶

From this definition the pastor should understand that pastoral counseling is spiritual conversation; it is conversation that takes place either implicitly or explicitly within the commonwealth of eternal

¹⁴Everett L. Shostrom, The Dynamics of the Counseling Process (New York: McGraw-Hill Book Co., 1952), p. 1.

¹⁵Ibid.

¹⁶Wayne E. Oates, Protestant Pastoral Counseling (Philadelphia: Westminster Press, 1952), p. 164.

life as we know it in Jesus Christ. The way of life we have known in times past, the decisive turnings in our way of life called for in the living present, and the consideration of the end of our existence, our destiny--all these come to focus in spiritual conversation. Oates tells pastors what pastoral counseling is not. According to him, the pastor will learn that pastoral counseling is not just talking with people. Nor is it just listening to people or just focusing on specific "problems" that must be "solved." But rather, it includes all of these.

Albert C. Outler defines counseling in the following way:

"Counseling is the art of friendship raised to a higher power. If the counselor is a Christian pilgrim, he can recall the way he himself has come from the slough of despond and he can point out to others the way yet unwalked that leads on towards the city of God."¹⁷

Albert Outler makes it very clear for the pastor's understanding that the Christian counselor must understand that he is to guide the person counseled beyond the particular crisis and its solution to a genuinely effective reintegration of will, feeling, and thought. The mystery of saving faith is not bestowed by any man upon another. The pastor does not perform the miracle itself simply by describing the process as far as he knows it. But, if the counselor can give to a ready mind and seeking heart a solid assurance that such a transformation of life is "at hand" and can put that person in the way of preparation for

¹⁷Albert C. Outler, "A Christian Context for Counseling," The Journal of Pastoral Care, II (Spring, 1948), 9.

the experience itself, then the counselor will certainly be doing something more significant than all the good advice and sympathy in the world can avail.

A current definition is offered by Earl A. Loomis: "Pastoral counseling is the helping approach, available to troubled people with social, emotional, and especially religious concerns that combines the guidance of religion and the interviewing skills derived from social work, psychology, psychiatry, and psychoanalysis. It is practiced by a pastor, religious worker, or counselor, in a religious setting."¹⁸

The responsibility of the pastor is now for the whole man, body, soul, and spirit. He needs to deal with the physical, spiritual, and emotional problems of troubled people. In some of these areas he will have to make referrals. Moreover, the pastor should have some knowledge in the fields of psychology, psychiatry, and psychoanalysis. This will help him to make correct referrals and also will increase his own insights in understanding his own people in a better way.

¹⁸Earl A. Loomis, "Pastoral Counseling," The Encyclopedia of Mental Health (New York: Franklin Watts, Inc., 1963), IV, 1449.

CHAPTER II

THE NEED OF PASTORAL COUNSELING IN INDIAN PROTESTANT CHURCHES

It is assumed that today there is a great need for the pastoral counseling ministry in Indian Protestant churches. The basic problems of the people are the same everywhere. William H. Mikesell makes this clear in his book, Counseling for Ministers, when he writes, "Church members need to be straightened out in their inner lives in that religion may have its greatest and most benign effect. Frustration still haunts the church members, no matter of what faith, denomination, clime, country, or flag."¹ There is a need for the pastoral counseling ministry in Protestant churches around the world. Indian Protestant churches cannot be excluded from this need.

Much light has been thrown upon the field of pastoral counseling today because of the progress made in psychological research. Though the work of the pastor in counseling might be as old as religion, yet there is still a need for pastoral counseling in the light of modern psychology. Russell L. Dicks clarifies this point and writes, "Pastoral work is as old as religion but it takes on new meaning in the light of modern psychology and with the coming of increased stresses of living. During the past twenty years some of our clergy have become increasingly

¹William H. Mikesell, Counseling for Ministers (Boston: The Christopher Publishing House, 1961), p. 14.

interested in the subject of pastoral counseling because of the light modern psychology is throwing upon human behavior."²

Braceland summarizes the need for pastoral counseling in these words:

Admittedly, the mission of the priest is the care of souls, but in pursuit of his spiritual mission all types of other pressing problems are brought to him for solution. He is used to considering the plight of lost souls, but the plight of a lost generation is new to him as it is to everyone else. There is an urgent need for enlightened pastoral counseling, a kind of counseling founded upon the understanding of the psychological reactions which underlie the complicated and bizarre problems which are presented to the priest in the course of his pastoral duties.³

There are different aspects of the need for pastoral care in Protestant churches today, but one common thing which we find is the relief of the suffering of the parishioner in spite of his race, color, country, climate, or denomination. In this respect Russell L. Dicks writes, "The relief of suffering is one of the pastor's functions, for unless relief is gained our parishioners cannot go on but break down under the strain whether the suffering is physical or spiritual."⁴

There are several areas in Indian Protestant churches where pastoral counseling is needed. Four of these areas are unique and are the most important. It can be said that in the following areas we see

²Russell L. Dicks, Pastoral Work and Personal Counseling (New York: The Macmillan Company, 1944), p. 3.

³John R. Cavanagh, Fundamental Pastoral Counseling (Milwaukee: Bruce Publishing Company, 1962), p. 30.

⁴Dicks, op. cit., p. 11.

the need for pastoral counseling: (1) caste system among the Protestant Christians, (2) family planning and birth control, (3) sex education, and (4) marriage in the church.

I. CASTE SYSTEM AMONG THE PROTESTANT CHRISTIANS

First of all we will see how the problem is serious in India and especially in the Protestant church. The caste system is an old thing in India. The word "caste" is derived from the Latin term "castus" which signified the purity of breed. John P. Jones mentions in his book that "it was the term used by Vasco da Gama and his fellow Portuguese adventurers when they landed in India."⁵

There are four main castes in India: Brahamans, Kshatriya, Vaishya, and Shudras. Out of these four, the Shudras are considered to be the low or untouchable caste. It is interesting to note that the number of the principal castes and tribes and low castes is beyond counting. Sherwood Eddy writes, "In all, there are 2,378 principle castes and tribes, but if all the lower castes and subdivisions were included, there would be probably a hundred thousand castes in India, no two of which can intermarry."⁶

The Evil of the Caste System

Sherwood Eddy, concerning the evil of castes, writes, "It is not possible to describe in temperate words the terrible havoc which caste

⁵John P. Jones, India: Its Life and Thought (New York: Macmillan Co., 1908), p. 91.

⁶Sherwood Eddy, India Awakening (New York: Eaton & Mains, 1911), p. 13.

has wrought in India. The preservation of caste means the suicide of the whole nation."⁷ The preservation of caste in the Indian Protestant church means the spiritual death of the church.

In the beginning when the Gospel was preached in India, all the people were Hindus. It was from Hinduism that people were converted. The low caste people in India were considered as Hindus. They heard the Gospel of the Lord Jesus Christ and accepted Christianity as their religion. John T. Seamands affirms this fact in his wonderful book, The Supreme Task of the Church: "Most of the Christians in India come from the untouchables or outcasts, who are the poorest of the poor."⁸

Because of the light of the Gospel, these backward people and low caste people made a remarkable progress in many respects. In his book, Christian Missions--Their Place in India, M. K. Gandhi writes, "The Christian church has succeeded in helping large sections of converts from depressed and backward class communities to a higher standard of life--social, economic, moral and spiritual--and to real transformation in the life and character of individual and group belonging to these classes."⁹

⁷Ibid., p. 16.

⁸John T. Seamands, The Supreme Task of the Church (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1964), p. 121.

⁹M. K. Gandhi, Christian Missions--Their Place in India (Ahmedabad: Navajivan Publishing House, 1941), p. 78.

Among the low caste people there are still some lower castes. There have been converts both from the low and the lower castes. So there is not only the caste system among the high caste converts, but also among the low caste converts. This can be easily detected in the Indian Protestant churches today. Rt. Rev. R. B. Manikam, in his article, "Some Living Issues Before the Church in India," writes,

One of the biggest shocks to me since I became a bishop is to realize the low level of the spiritual life in our congregations. This has been the greatest eye-opener to me. I knew that the Tamil Lutheran Church was not the abode of saints only, but I never knew the stronghold that caste has over it, and for that matter over every church at least in South India, and it is in South India that two thirds of the Christian community lives.¹⁰

The government is trying its best to abolish the caste system. It has seen its evil effects all over India. In A Survey of World Missions, John C. Thiessen writes,

Essential to a true idea of India is an understanding of the caste system, which although legally abolished by the new government--still prevails very largely. There may have been some slight benefits from the caste system originally. But its evils far outweighed its few questionable benefits.¹¹

John P. Jones writes correctly in his book that "it should be remembered that caste is the foster-mother of all the manifold social evils of the land."¹²

¹⁰Blaise Levai, Revolution in Missions (Vellore: The Popular Press, 1957), p. 214.

¹¹John C. Thiessen, A Survey of World Missions (Chicago: Inter-Varsity Press, 1955), p. 24.

¹²John P. Jones, India, p. 137.

This social evil has created a weakness in Indian Protestant churches. Though it is a very difficult job to remove the caste system from the churches, yet we believe that the pastor is the key man. We feel that the pastoral counseling ministry will be one of the means to remove this evil from the churches. John P. Jones has expressed his frank opinion concerning this matter. He writes, "The caste spirit will not vanish entirely from India, even when it becomes Christ's land; because while India is always indulgent and tolerant concerning beliefs, she is particular about class distinction. And this doubtless will be the weakness of the Indian church of the future."¹³

The Pastor's Responsibility

The caste system is clearly seen in the attitudes of the people, in the divisions of the church, and in settling marriages. These three are the major areas where the caste system among Protestant Christians is observed.

Generally in all the Protestant churches, the pastor is considered the key man and is respected by the congregation. If he will be trained in pastoral counseling and in the pastoral clinical ministry, people will respect him more. His preaching also will have more value and importance. Preaching and counseling are closely related; the minister's preaching will be the best advertisement to tell the people that he is a person to whom they can go for advice and counseling. Earl H. Furgeson, in his

¹³Ibid., p. 151.

article in The Journal of Pastoral Care, writes, "If the preacher is an ethical and religious teacher who is motivated by understanding and sympathy for people, then his preaching contributes a lot to counseling."¹⁴ The first contribution of preaching to counseling is the service which preaching performs in opening the door of the counseling room for those who need to enter.

Biblical teaching and preaching. The pastor should preach from the pulpit about the evils of the caste system and about "oneness in Christ." This requires, on the part of a pastor, much preparation, study of the Word of God, meditation, and prayer. Once he starts preaching from the pulpit, which requires courage, naturally there will be some kind of reaction among the people. The pastor should give material which will stir up their thinking and which will hurt their pride. Once their pride is hurt, it is the tendency of the Indian people to go and speak about it to the person concerned. After hearing messages on the evil of the caste system among Protestant Christians, there will be many people who will want to see the pastor and talk over these things. At such times the pastor will have an opportunity to have a counseling ministry.

There are many educated and thoughtful people in the church. Pastors should conduct a weekly meeting for these people to teach against the caste system and to ask them to cooperate with him to enlighten others.

¹⁴Earl H. Furgeson, "The Preaching and Counseling Functions of the Ministers," The Journal of Pastoral Care, v. 2 (Winter, 1948), 14.

There is a need for more teaching on this subject, especially to the young generation of the Protestant church in India. If the proper teaching, based on the Word of God, is given to the people, they will think seriously about the caste system. Then, because of the teaching and preaching ministry, people will be converted fully. Speaking about the caste system, E. Stanley Jones writes, "Our conversions are very limited. We must extend the area of our conversions until they include the whole of life."¹⁵

Personal contact with the people. Whenever the pastor gets opportunity to speak with one individual in the context of the caste system, he should take advantage of that opportunity. We cannot expect to reform the church in this area in a day or two. This will take time. However, if the pastor is trained in pastoral counseling and in dealing with different individuals, he can prepare their minds, and through the preaching and the teaching of the Word of God, their hearts. Individual contact with the people will give more freedom to both the pastor and the individual to talk and discuss the subject. The pastor should keep the people thinking in the right direction and should motivate them to more and deeper thinking. When they think deeply on the subject, they will talk freely with the pastor; then the pastor will have opportunity to counsel with them.

¹⁵E. Stanley Jones, Along the Indian Road (New York: Abingdon Press, 1939), p. 198.

Church discipline. The pastor can make some definite rules against the caste system a part of the church discipline. This will require the permission of the higher authorities of the churches. However, there will not be any objection if the rules are properly worded and are according to the Word of God and church discipline. The nature of these rules should be to make the people realize the evil of the caste system and how it should be abolished from the church. There will be a reaction to such a change in the church life. The people will come to the pastor to ask for the reasons and for an explanation of these rules. Then the pastor will have opportunity to counsel with them about the caste system and prove to them its evil effect in the church.

Inter-caste marriages. The pastor can encourage marriages among low caste Christians and high caste Christians. Most of the marriages in India are arranged marriages. When Christian people arrange the marriage, they will try to find out from the third or fourth generation the original caste of a marriage party. If they are from low caste, the marriage will not be arranged between these parties. But there are some who arrange their own marriage and come to the pastor for his advice and counsel. Here the pastor can encourage these couples and solemnize the marriage also.

Group discussion. Group discussion is another thing which the pastor can do in the field of the counseling ministry. We know that group discussion works very satisfactorily in some situations. The pastor should ask the people to come once or twice a month for a group

discussion. As the pastor, he can do group counseling on the subject of the caste system and how it should be abolished from the church.

These are some of the ways in which the pastor can make use of his pastoral counseling ministry in the area of the caste system. He can also guide the people in the right direction by means of his ability, training, and experience in pastoral counseling.

II. FAMILY PLANNING AND BIRTH CONTROL

The second important area where pastoral counseling is needed in Indian Protestant churches is family planning and birth control. The pastor trained in counseling will be able to help in the problem of family planning. The general economical condition of India is very poor. John T. Seamands is right when he writes, "They are the economically depressed people in India."¹⁶ Thiessen also makes this plain when he writes, "Economically India is a poor country. Although the richest man in the world is said to live in South India, the average Indian citizen has a pitifully low income and is usually in debt."¹⁷

The majority of the Christian people are poor from the economical point of view. There are several reasons for this poverty; one of them is the rapid growth in population. Concerning this rapid growth in population, Thiessen writes, "Poverty is an ever-present factor to be

¹⁶John T. Seamands, The Supreme Task of the Church, p. 122.

¹⁷Thiessen, A Survey of World Missions, p. 25.

reckoned with. To some extent it is a result of the rapid growth in population, but it is also due to the primitive methods of agriculture."¹⁸

Population Explosion

Not only is India's population large in relation to its area, but it is also growing at an increasingly rapid rate. The people of India constitute fifteen percent of the world population, although the nation itself occupies only two percent of the land area. Concerning this tremendous population growth in India, Beatrice P. Lamb writes, "The 1961 census, which revealed that population had risen to 439 million, came as a particular shock, for it indicated a growth of 21.47 percent in ten years."¹⁹ The world population, now at three billion, is increasing so rapidly today that it threatens to cancel out efforts to reduce the gap in living conditions between the developed countries and the underdeveloped countries such as India.

In the planned parenthood bulletin, there are some astonishing figures of population growth of the world. According to this bulletin, some fifty-five million people are added each year; one hundred, fifty thousand people each day; six thousand and four hundred people each hour; and more than one person every second. At this rate, the population of the world will be over six billion by the end of this century. The

¹⁸Ibid., p. 52.

¹⁹Beatrice P. Lamb, India: A World in Transition (New York: Fredrick A. Prager, 1963), p. 272.

population in some of the poorest lands grows at the fastest rate, and India is one of these. The Planned Parenthood writes, "These are the challenging basic facts about the world population explosion. Most authorities believe that birth control is an essential factor in any program to deal with this crisis and to enable nations to achieve orderly growth."²⁰

The population explosion, poverty, and birth control are closely related to each other. In this regard, John Fansler, who is president of the Planned Parenthood of Minneapolis, writes, "Birth control services are no panacea for all welfare difficulties, but any attempt to attack poverty without including such programs seems like trying to mop up the floor without turning off the faucet."²¹

The Attitudes Towards Birth Control

There are definitely two attitudes towards birth control in India and in the Indian Protestant church. There is ignorance of family planning; some people are not in favor of it, and some people are in favor of it. The extent of people's knowledge of family planning, which was revealed in a random survey in Rajasthan, might well be true of some other areas of the country. This state has about eighteen mobile family planning units. The State Director of Medical Services said that "the

²⁰Planned Parenthood: Your Questions Answered, "The International Program," New York: World Population, April 1964.

²¹John Fansler, "Poverty and Birth Control," Planned Parenthood News, Lexington, Kentucky, February, 1965.

response from the people in family planning has been poor."²² A survey revealed that only twenty-six percent of the women had ever heard of family planning and that about half of the men had vague ideas about it. Some of the women had strange notions about family planning. This may not indicate the response of the people to family planning propaganda, but rather it may reveal the enormity of ignorance among the population which can be remedied only by a much wider and intensive education than eighteen mobile units can offer.

Raja Rao, the family planning chief for Mysore State said, "The individual approach was not found quite satisfactory because there were prejudices and shyness on the part of the villagers in going to family planning clinics."²³ The political considerations also stand against family planning. Some of the minorities feel that if they adhere to family planning their percentage in the population might greatly decrease and their rights would then be ignored.

Some people are very open to the idea of family planning. They have realized the consequences of the large family and its maintenance. Just as in the United States, the two, three, or four child family is regarded as ideal by many Indians, Japanese, Puerto Ricans, and Jamaicans. Lee Rainwater, in his book, And the Poor Get Children, writes, "The

²²"Ignorance of Family Planning," Indian Witness, XCV (February, 1965), 60.

²³K.A. Jacob, "Christian Leaders Discuss Family Planning," Indian Witness, XCV (March 4, 1965), 69.

response is generally very positive when wives are asked specifically whether they would like information about how to limit their families. In India, studies in six different areas yield proportions of interested women ranging from seventy to ninety-six percent."²⁴ K. A. Jacob writes in the Indian Witness about a conference on the population problem in India:

There was very good response from the gathering and during the discussion after each of the talks, the following points were brought up: all were agreed that there was a population explosion and that unless something drastic was done immediately, the conditions in India in the next twenty-five years may be so bad that there may be famine, starvation, and unemployment on a very large scale. There was general agreement that one of the effective and important ways of checking the population explosion was family planning.²⁵

The above mentioned gathering was at the Ecumenical Christian Center, Bangalore, Mysore State, India. On an invitation from this Center, about forty men and women--officers in government, factories, banks, and leaders from the various churches, institutions, and organizations--met at the Ecumenical Christian Center on January 26, 1965, for a day of consultation on family planning. This gathering included several Christian doctors and theologians and five Hindu doctors, men and women, who represented the family planning bureau of the government of Mysore State.

Lady Hartog, in her book, India, New Pattern, writes, "I believe that India is the first country in which the government has openly and officially advocated a policy of population control."²⁶

²⁴Lee Rainwater, And the Poor Get Children (Chicago: Quadrangle Books, 1960), p. 175.

²⁵Ibid.

²⁶Lady Hartog, India, New Pattern (London: George Allen & Union Ltd., 1955), p. 71.

The Pastor's Responsibility as a Counselor

Special classes. William C. Johns, in the book, Religion and Birth Control by John C. Monsma, writes,

We can teach the people birth control. As a Protestant, may I say that in the educational divisions of our evangelistic and missionary programs significant action must be taken for the dissemination of fertility control knowledge. Let denominational boards get busy! Let our pastors and missionaries in the field establish contact with intelligent and receptive native headmen and tribal chieftains! Let instruction classes be started. The news is bound to spread.²⁷

The pastor is not mainly a social worker, but as the leader and shepherd of the church, he can do much for the benefit of the people. He knows that there are large families in the church which are not able to support themselves. It is the responsibility of the pastor to guide his people in this area of family planning. Pastors in India may not be able to preach about this subject from the pulpit, but certainly they can conduct special classes for families and for newly-wedded couples. He can counsel them in this type of class. Then he can personally counsel the individual family when he visits them. Naturally the people will have many questions regarding this subject, and they will want to ask many questions, seeking his advice and guidance. Therefore, the pastors of the Protestant churches should have a good knowledge of family planning and birth control. This way they can cooperate with the government project of family planning. A point was raised in one of the meetings of the leaders, where they discussed the need of family planning,

²⁷John C. Monsma, Religion and Birth Control (Garden City: Doubleday & Company, Inc., 1963), p. 31.

as to how religious groups could cooperate with the government organization in popularizing family planning methods. It was pointed out that immediate action was required and that religious groups should take a prominent part in educating the masses on the necessity for family planning if the population explosion was to be avoided.

The use of contraceptives. The pastor can counsel the church people in the use of contraceptives. There are some people in the churches today who are afraid to use contraceptives, thinking that it is against the Word of God. They need to be properly guided by the person whom they trust, and the pastor is that person.

A weekly publication, The Asian Student, recently declared the winners of the thirteenth annual essay contest on the subject of "Population Growth and Means to Stop It." One of the winners from Turkey, Mehmet Ruknet Cezzar, writes, "Furthermore, people in Asia should be informed about all kinds of contraceptive drugs and devices, and these should be made available in the market at all times."²⁸

The rural pastors can be more effective in guiding the people properly in the use of contraceptives. There is a lack of doctors and medical advisers in the villages, and therefore the role and prestige of the rural pastor is increased in these areas. Village Christians trust and respect the pastor. They will listen to him carefully in this matter and will also follow his instructions if he gives them properly

²⁸Mehmet Ruknet Cezzar, "Population Growth and Means to Stop It," The Asian Student, XIII (June 5, 1965), S-2.

and clearly. He can take them to the medical or clinical centers after counseling with them. Even after visiting these clinical centers and learning of the use of contraceptives, if they still have some questions, they will come to him for counseling.

Counseling against the wrong tendencies. There is another area in which the pastor can counsel the people. He can counsel them about the tendency of parents to increase the number of the children in the family for the sake of a raise in salary. The pastor can point out the wrong motives of the parents; he can show them how they will suffer because of the larger family and what the effect of this suffering will be on the children.

The Lexington, Kentucky, Ministerial Association has passed a resolution which can be applied to any country. The pastors in India should try to stress this point when they counsel with parents. The resolution states that:

The genius of ethical and religious teachings is the spark of divinity in man. Each child of God is important and significant. Each life is to be cherished. Each person born in God's world should have an opportunity for full, personal development. Overpopulation and unwanted children are a denial of this religious principle. Therefore, in concurrence with this basic religious belief, the Lexington Ministerial Association supports efforts towards full dissemination of the practice of sound, wholesome, medically approved methods of family planning.²⁹

Encouraging late marriage. A third thing that the pastor can do in counseling is to encourage people to marry late. In India the parents

²⁹"Planned Parenthood News," April, 1964.

think that their children should get married when they are quite young. They think that the proper age for marriage is between sixteen and twenty years of age. So, the pastor can encourage the young people to marry at a later age. He can counsel both the young people as well as the parents. When a young couple comes to him asking that he solemnize their marriage, he can counsel with them and explain to them the disadvantage of getting married at such an early age.

Special teaching. The pastor can teach and counsel with the people on how birth control can help them in the following ways: (1) Its purpose is to keep them from getting pregnant if they don't want to. (2) Doctors recommend it. (3) It cannot hurt the wife or the husband. (4) It will not stop one from having another baby when one wants one. (5) When a wife uses birth control, she doesn't have a baby every year. She can have a rest between babies for as long as they want. (6) A mother does not feel well and strong when she has too many babies too soon. (7) The babies are not well and strong when there are so many. (8) There is not enough money to buy the things that the baby needs.

As the situation arises, the pastor ought to be ready to counsel people in family planning. He should study in detail about family planning, and he ought to be able to answer the questions asked by his church members. He should not feel shy or reserved in answering their questions in this matter. Especially in the rural areas the pastor will have to be very careful how he explains family planning and the use of contraceptives. Once he gains the confidence of the people, they will

feel free to ask him questions. The pastor's wife can be a great help to the women. She can cooperate with her husband in guiding, teaching, and counseling the women in family planning. It is the responsibility of a pastor to train his wife in family planning. Because the women will not come for counseling to the pastor, the needs of the women should be met either by the pastor's wife or another qualified lady member of the church who knows about family planning and birth control. Members of the churches will definitely be benefited, and the economic standard of their living will be raised. In this way the financial situation of the church can also be improved.

III. SEX EDUCATION

Need for Sex Education

The third area in which pastoral counseling is needed in Indian Protestant churches is in the field of sex education. Sex function and the reproductive process are basic factors common to all people everywhere, yet a heavy veil of superstition and misinformation has been drawn for centuries over everything pertaining to sex in India and in Protestant churches there. Today the people have a strong desire to learn the truth about sex and its place in their lives. In America the revelations of the Kinsey report provided some helpful information. The people are beginning to do something about it. Similarly, in India and in Indian Protestant churches there is a need for sound sex education, and something must be done to this end. The inadequacy of sex education

is such in India that confusion and superstition clouds the minds of most people today. It is not that Indian people do not seek to learn the true facts about sex, but rather that very little is offered them in this area.

The Seminar on Moral and Social Hygiene which concluded in Delhi, India, in the month of April, 1965, recommended the inclusion of sex education and student counseling programs at all levels of education. It was reported to the Seminar that there were twenty million people suffering from venereal diseases in India, of whom fourteen percent were teen-agers. An integrated program of treatment and education was commended to the Conference. The editor of the Indian Witness writes,

There is no gainsaying the need for sex education and student counseling in India, where a large proportion of parents of school and college-going youth are ignorant and illiterate. Sex education in schools is rare; they have physiology, of course. Just at the stage of life at which they are struggling to be adults and need most careful attention to body, mind and soul, adolescent youth in India are sadly neglected. . . . But education on the subject [of sex] in schools and counseling in hostels would be a great service to the youth of the country.³⁰

Attitudes Toward Sex

The pastors of America can preach on sex from the pulpit in Protestant churches. In America and other Western countries, sex is discussed and talked about openly and freely. Indeed, it is taught in the schools and colleges. Much literature is written on the subject.

³⁰"Sex Education," Indian Witness, XCV (April 1, 1965), 4.

But just the opposite picture is seen in India. The Protestant pastors in India will never preach on sex from the pulpit. People in general will never discuss sex openly or freely. Sex is considered to be a very secret and mysterious thing, and the discussion of it openly and freely is considered as unhealthy and immoral. Even on the part of a pastor, there is a tendency to feel shy about speaking on sex openly. But the pastors in Indian Protestant churches need to be reminded of what one of the Church Fathers has said about speaking on sex. Havelock Ellis in his book, Psychology of Sex, writes, "A great father of the Church had declared that we should not be ashamed to speak of what God was not ashamed to create."³¹

Sex in India and in Indian Protestant churches is being made synonymous with sin. There is a need to change such an attitude among the people; the youth of India must be brought up to respect sex, but not to fear it or feel ashamed of it.

The pastor, as a counselor in sex education, needs to change his own attitude and to not look at this subject as ridiculous. He should not be too reserved to talk about sex openly or freely. Otherwise what Rollo May says about the reserved type of counselor will be true about Indian Protestant pastors:

But if the counselor is shocked or offended, he forfeits his right at that moment to be a counselor--for such a reaction is a sign that his own ego has insinuated itself into the picture. Being offended is, in fact, a way of withdrawing and protecting one's self. He who is shocked by the use of certain sex words, or the description of

³¹Havelock Ellis, Psychology of Sex (New York: Emerson Books, Inc., 1946), p. 2.

certain sex practices, cannot qualify as a counselor in these areas.³²

The author of this thesis wrote to his wife to give some general instruction and teaching regarding the physical and sexual changes in their daughter who will be soon mature. In reply to the letter, the author's wife wrote back, "How can I do this difficult job. I don't understand how to open the subject to daughter. Anyway she will know everything automatically as she grows and as she experiences these changes." This is not just one example, but the majority of people have such attitudes toward sex!

In India the importance of sexual development in the adolescent should be considered in the light of modern living and changes in India because "sexual development is an integral part of his character and must be considered in relation to the many other changes that are occurring in the adolescent."³³

If we want to see the right behavior in the lives of young people in the churches, then we should pay attention to the problems of sex from the viewpoint of authorities and help the youth to clarify their attitudes. One of these authorities is quoted by Rollo May in his book, The Art of Counseling:

Freud makes it clear that the problem of sex is one of the adjusting of tensions, within the personality the tension of the sex urge; the social requirements as they appear to the individual and the influence of moral training; all forming a none too simple situation.

³²Rollo May, The Art of Counseling (New York: Abingdon-Cokesbury Press, 1939), pp. 144-145.

³³Cavanagh, Fundamental Pastoral Counseling, p. 151.

What is desired is a clarification of attitudes and right behaviour results from this.³⁴

The Pastor's Responsibility as a Counselor

The pastor's own preparation. First of all, the Indian Protestant pastor will have to prepare himself as a trained and qualified person for sex education. He should make it known to the people, and especially to the young people, that he is a qualified and trained person in this area of the counseling ministry. He should do his best in order to help the young people of his parish because "the young persons in the parish have special needs. The time of turbulent emotions comes with a rush. And although much is expected of our young people, often too little is done to help them meet the critical needs of this period of their lives."³⁵ So, to meet the critical needs of the young people of India, pastors have to prepare themselves and take a bold stand to propagate sex education to them. The author wants to suggest some definite things by which the pastor, as a counselor, can help the young people of Indian Protestant churches.

The proper literature. There is no proper and ethical literature available in India on the subject of sex. On the contrary, there is all sorts of perverted and unethical literature published in India on sex.

³⁴May, op. cit., pp. 31-32.

³⁵Edgar Jackson, The Pastor and His People (New York: Channel Press, 1963), p. 95.

There are several magazines published today which are not healthy or good for the young people to read. But because there is no good material to read, young people will take this literature and read it. The young people think that they will find the answers to their questions in these types of low standard magazines of sex.

Teen age sexual standards and behavior have long been a concern of both adults and teen agers. Young people are concerned, for they are seeking solutions to important and pressing problems of individual and social adjustment. Parents, teachers, and religious leaders are concerned because of their emotional investment in youth, and their intense desire to protect them from damaging and disrupting experience.³⁶

So, it is the responsibility of a Protestant pastor to make the proper literature available for the use of young people on the subject of sex. This literature should be valuable in its simplicity and clarity. It should be easy for anyone to read and understand. It should be in everyday language, avoiding technical or obscure phraseology, presenting medically, psychologically and ethically correct information. Most of this type of literature is available in the English language; therefore, the pastors will have to get this literature translated into the vernacular languages and to give it to the young people to read. The pastors will have to prepare the hearts and minds of the parents to allow the Christian young people to read the material approved by the pastor. Once the pastor gains the confidence of the people, he will find the work with them in the area of sex education easier. Unless and until there is such

³⁶Evelyn M. Duvall, Sex Ways in Fact and Faith (New York: Association Press, 1961), p. 115.

literature, young people will not be able to read or ask questions about sex.

Classes for the young people. After the distribution of proper literature on the subject of sex, pastors should conduct special classes for the young people. Of course, it will be separate for boys and girls. In these classes, the pastor should deal with their sex questions and explain to them everything that is essential to their understanding and knowledge. There should be group discussion on the various aspects of sex life and out of these classes and group discussion, the pastor will have an opportunity to counsel the young people in the area of sex. Because of the lack of knowledge in this subject, many young people in Indian Protestant churches are facing frustration and feelings of anxiety and guilt. After reading the material on sex and attending the classes conducted by the pastor, there will be many who will want to go to their pastor and ask him for more explanation or information regarding sex. So, the pastor, if he is a qualified person in this area, will be able to help those young people in a better way!

Parent group discussion. Another thing which the pastor can do for the counseling ministry in sex education is to have a parent group study to discuss the problems in sex. The parents also need proper instruction to guide their young people. This type of study will provide the opportunity for a pastor to have a group counseling as well as individual counseling with the parents. Evelyn M. Duvall writes in regard to the Church of England in Canada:

The Conference welcomes, with thankfulness, the increasing care given by the clergy. Concerning sex education they voiced a commendation and a caution while stressing the imperative duty of parents to give instructions to their young people concerning various phases of sex, marriage, and family life. The General Synod views with gratification the attempt now being made by several clergy to supply organized instruction regarding these subjects.³⁷

Films on sex. There are some very good films on sex produced in America and in other Western countries. These films can now be easily ordered through the proper channels. The pastor should prepare a commentary on these films in his vernacular; then twice or thrice in a year he should show these films to the young people of his church. After seeing a film and hearing the commentary on it, if they have some questions, the pastor should make known his availability to them. He should spend definite time in counseling on the subject of sex.

Now this is not an easy job for a pastor to do. He will have to prepare himself thoroughly to face all the difficulties and problems that may arise from this type of pastoral counseling. But if he does everything carefully and prayerfully, he will have much success in his pastoral counseling on sex problems.

IV. MARRIAGE

The Need for Marriage Counseling

Among all denominations there is a general increase in premarital and marital guidance and other types of family counseling. Leaflets and

³⁷Duvall, op.cit., p. 46.

articles treating many aspects of marriage and family life are published or distributed by all of the Protestant bodies in America. Many denominational bodies are concerned about the need for premarital and marital counseling. There is increasing care being given by the clergy of the Church of England in Canada to the problems of preparation for marriage. This is done through instructing youth, through confirmation classes, through premarital counseling, and other means. This church urges that the ministry should be given to our Lord's principles of lifelong unions as the basis of all true marriage.

The Evangelical United Brethren Church in America reminds clergymen of the importance to provide adequate preparation for marriage and guidance and counseling for families in order that the high ideals held by the church may be actualized.

The Congregational Christian Church encourages ministers to counsel the young people in developing Christ-like homes by word and example. And so many of the churches in America are doing something very relevant and useful for the young people. They are publishing impressive quantities of counseling literature for young people anticipating marriage.

In recent days, in India the need to counsel the young men and women in marriage seems to be very essential and important. There are two types of marriage practices in India. One is called the "arranged marriage," and the other is called the "love marriage." In arranged marriages the initiative is taken by the parents of a boy or girl. The parents of the boy will select a wife for their son. This is not done in a hurry. Sometimes it will take two years, one year, or at least

six months. In the love marriage, the initiative is taken by the girl and the boy. They choose each other as their life partner. Many times this is done very unwisely. In both of these types of marriages, young people need counseling from the pastor.

The Pastor's Responsibility

Wayne E. Oates, in his book, Premarital Pastoral Care and Counseling, writes, "The Protestant pastor functions distinctly as a marriage counselor in relation to his total ministry in more than one respect."³⁸

The pastor needs to be trained and qualified for premarital and marital counseling. He should recognize some of the principles and dynamics involved in marriage and family counseling. Some of these are: (1) the distinctive feature of marriage counseling is the interaction of two personalities; (2) the ventilation of feelings is vital; (3) the counselor should normally maintain a strict neutrality; (4) joint interviews should not be prematurely attempted by the counselor; (5) an effective counselor helps to define situations; (6) information can be of value; and (7) as in other forms of counseling, the counselor leaves the decision in the hands of the counselee.

There are also a number of principles of pastoral counseling in the process of marriage conflict: (1) the principle of a controlled counseling relationship; (2) developing an inter-professional team;

³⁸Wayne E. Oates, Premarital Pastoral Care and Counseling (Nashville: Broadman Press, 1958), p. 233.

(3) identifying the stage of conflict; and (4) stabilizing and reversing the process of conflict.

Classes for young people. The pastor should conduct classes for young people who are going to get married. In these classes he should explain the necessary things which they should know before their marriage. The young people will have questions concerning this subject, and the pastor can answer them in a group as well as to individuals also. The pastor should gain the confidence of the young people, so that they will not feel shy in coming to him for counseling in the field of marriage.

Classes for parents. The pastor should conduct special classes for the parents who are in favor of arranged marriages. The parents need counseling in this area. They need to know what they should remember when they choose a wife for their son or when they accept the proposal of a boy as a match for their daughter. There are many complicated things in the method of arranged marriage. Through discussion and teaching on some of these things, parents will be benefited; the young people also will be helped.

Literature. The pastor should make literature available for the young people as well as the parents in the area of marriage. After reading this literature, the young people, as well as the parents, may have some questions and need more information. The pastor will be able to help them in these different problems as a counselor.

The pastor should teach the relationship between a husband and a wife which is considered highly important for success or failure in modern marriages anywhere in the world. The pastor should include the following factors in his teaching, counseling, and literature: (1) love and the display of affection, (2) sex, (3) dependence upon each other emotionally, (4) compatibility in temperament and personality, (5) influence of cultural backgrounds, (6) common interest or interests which complement each other, (7) reaction to domesticity, (8) expectation that the marriage will continue, (9) cooperativeness in making decisions, and (10) adaptability.

We have seen in this chapter the need for pastoral counseling in the area of the caste system in Protestant churches in India, the need for counseling in family planning and birth control, and the need for counseling in the area of sex education and marriage. The pastor as a counselor, if qualified and trained in these different areas will be helpful and will aid the Christian people of the Protestant churches.

CHAPTER III

INTRODUCING THE PASTORAL COUNSELING PROGRAM IN INDIAN PROTESTANT CHURCHES

I. THE NEED FOR TRAINING

Many ministers know a great deal about pastoral calling, but only a few have a little knowledge of the pastoral counseling ministry. Ministers, however, have an ardent desire to learn more about it. In America there are many facilities and advantages for pastoral counseling training or for learning about this field. Many of the Christian leaders of the church in America are convinced that unless a man has had one year of full-time clinical experience he is not really ready to be a pastor to his people. This is true because firsthand experience with persons in trouble is the basic material out of which Christian skill in the care of souls must come.

Pastoral counseling is taught in America through academic courses, clinical pastoral training, interviews, personal therapy, etc. The church in India needs to start some kind of training in the pastoral counseling field. The need for clinical pastoral preparation of the present and the future pastors in Indian Protestant churches is important and demanding. It can be started in the Bible institutes, theological colleges and seminaries.

Hiltner correctly says that some learning and improvement are possible for any pastor, provided he is interested in taking action,

whether he is rich or poor, in city or country, near a seminary or university or far from one, very busy or just busy, and whether he has had much or little background either of knowledge or experience. According to what Hiltner says, it may be assumed that it is not difficult to start the training program in pastoral counseling in Indian Protestant churches. Walter P. Bell writes in his article, "The Function of the Ministry," in the Journal of Clinical Pastoral Work: "The increasing number seeking religious counsel indicates the tremendous need for ministers of skill and training to deal with the dynamics of personality."¹

We all agree that the pastoral counselor is now, without question, a permanent and important part of the twentieth century religious scene. In America many pastors are functioning as psychotherapists. More and more formal emphasis is being placed on this aspect of their ministry. Seminary courses, clinical training programs, and an endless number of books all converge upon the pastor to impress upon him the necessity of being a therapist to the disturbed members of his flock. Henry T. Close writes, "Nor is this emphasis misplaced. Disturbed people still turn to their pastors as their first source of help, and they deserve to be ministered to as effectively as possible."²

We have seen that in Indian Protestant churches today the need of pastoral counseling in different areas and the need for trained pastors

¹Walter P. Bell, "The Function of the Ministry," Journal of Clinical Pastoral Work, II (Autumn, 1949), 120.

²Henry T. Close, "Second Look of the Pastoral Counseling," Journal of Pastoral Care, XIX (Summer, 1965), 85.

in the pastoral counseling field are urgent and essential. There are several advantages in pastoral clinical training; and, if these advantages are realized by the pastors of Indian churches, surely they will do something about it. Before we discuss how the Bible institutes, theological colleges, seminaries, and Christian leaders in India can do something in the training program, let us see some of the advantages of this kind of training.

Advantages of Training

The pastor can be trained to sharpened sensitivity of human need and of human opportunity. As a result of clinical training, the minister is able to deal on cooperative professional terms with social workers, medical men, psychiatrists, educators, nurses, business men, and others. Clinical pastoral training makes one more aware of one's own failures as a minister. Through a well-trained ministry the church becomes more of a factor in community life than it had formerly been. The people put new confidence in the pastor when he is adequately trained and really cares.

Anton T. Boisen writes,

The future minister of religion should be thoroughly grounded in the first hand knowledge of human nature both in health and in disease but any new insights which may occur from our growing knowledge of spiritual law can best be applied without any blowing of trumpets by the well trained minister in the quiet discharge of his duties as pastor and preacher.³

Pastoral clinical training meets a specific need in theological education to promote the personal growth of the minister. Carl R. Rogers

³Anton T. Boisen, "The Minister as a Counselor," Journal of Pastoral Care, II (Spring, 1948), 22.

writes, "As the counselor in training deals with cases himself, he becomes much more aware of his own blind spots, his own emotional needs, and the ways in which he has satisfied these."⁴

The trained pastor in counseling will not be guilty of taking people for granted or assuming that they do not need the help which it is his business to give. When someone comes to him for an interview, whether he be an educator, laborer, missionary, sailor, physician, politician, business executive, rabbi, minister, Christian Science healer, it is the responsibility of the pastor to minister to that person, no matter how distressing the moral or spiritual problems may be. He will listen to each one sympathetically and understandingly. He will then proceed to deal with him simply and directly, as a human soul that stands in need of the grace and forgiveness of Almighty God.

When the Protestant church in India feels the need for pastoral counseling, then it will naturally try to do something definite about this need. At least the church will demand that pastors should receive some kind of training in pastoral counseling. Wayne E. Oates writes that "a final aspect of the counselor training program would be the initiation of a total church atmosphere of helpfulness, sharing, and ministry."⁵

⁴Carl R. Rogers, Counseling and Psychotherapy (Boston: Houghton Mifflin Company, 1942), p. 255.

⁵Wayne E. Oates, An Introduction to Pastoral Counseling (Nashville: Broadman Press, 1959), p. 308.

II. GOALS OF PASTORAL COUNSELING TRAINING

Goals or aims in any kind of training are very important and there can be no exception with the pastoral clinical training program. The study of these goals will help the pastors in any place, country, or nation to realize the importance and function in the church of the pastoral counseling program and of the training for such a program.

These goals are: first, to enable the pastor to gain a fuller understanding of people, their deeper motivations and difficulties, their emotional and spiritual strengths and weaknesses; second, to help the pastor discover more effective methods of ministering to individuals and groups, and to intensify his awareness of the unique resources, responsibilities, and limitations of a pastor; third, to help the pastor learn to work more cooperatively with representatives of other professions and to utilize community resources which may lead toward more effective living; and fourth, to further the knowledge of problems met in pastoral care by providing opportunities for relevant and promising research.

These goals will help the pastors to learn to avoid winning persons to themselves rather than to Christ. They will help him to learn to keep from talking too much. The pastors will learn to improve their own personal habits, appearance, discipline, and administration. They will also learn how to be a brother to people, to get along with them in groups, and to be able to both give and take criticism graciously. Finally, the pastors will learn to be able to accept people as they are and to recognize danger signals in life situations.

III. THE TRAINING PROGRAM IN INDIAN CHURCHES

If we want to start a training program in Indian Protestant churches, it has to be started systematically, step by step. It is true that at first it will take more time for orientation about pastoral counseling training. There are several Bible schools, theological colleges and seminaries in India of the Protestant movement. These institutions are coming to a high standard of education and some of them are even recognized by the seminaries of American Protestant churches.

Pastors' Workshop

Today in the Indian church we hear about "writers' workshops," "ministers' retreats," "the All-India Evangelical Fellowship," "the All-India Holiness Association," and similar types of conventions, retreats, and work seminars. These are held during the year, and many important subjects and current issues in the churches are discussed. In all these meetings the pastors are encouraged to do their work in a better way.

As the "writers' workshops" are conducted in different places, at different times during the year, so a "pastors' workshop" could also be conducted in the same way. Such a meeting would be of great use and help in order to discuss the pastoral counseling training program for the pastors and students of the churches, seminaries, and theological colleges. On this occasion, mostly all of the leaders of the churches would gather. If the discussion begins among these leaders, then soon a pastoral counseling training program would take some definite form.

When the leaders of the Indian Protestant churches saw the need for fellowship of all the pastors, evangelists, and missionaries, they met together to discuss the whole issue. The result of this discussion was the establishment of the "All-India Evangelical Fellowship." In similar ways, many good things have been accomplished in Indian Protestant churches through the efforts of the Christian leaders of the Indian Protestant movement.

Clinical Centers

There are several mission hospitals in India which are run by the Protestant churches. Some are self-supporting, while some are operated through the support of American Protestant churches. There are good doctors and staffs on these hospitals. They will surely cooperate with the theological colleges and seminaries in order to support a pastoral clinical training program for the Indian pastors. This training will be a great help to the pastors in understanding personality dynamics and people's real problems and difficulties.

The author wishes to suggest how a pastoral clinical training program can be made possible to the pastors and the theological students of the seminaries.

For instance, at Yeotmal, Maharashtra, India, there is Union Biblical Seminary. Students from all over India go there for their education. This seminary is a union of more than thirty-four denominations and several Protestant churches. It is one of the best seminaries in India. Then there is a Free Methodist mission hospital at Umri, via-Yeotmal, about

thirty-six miles from Yeotmal. This is a very good hospital, and many patients from all castes, religions, and faiths go there for treatment. The staff at the hospital are all Christians and they would definitely cooperate with Union Biblical Seminary at Yeotmal in the establishing of a pastoral clinical training program.

When the students of this seminary understand the importance of the pastoral counseling ministry, they will surely take this training and will definitely be benefited by it. Not only the students of this seminary, but also the pastors from many churches will want to enroll in this valuable and useful training.

However, there will be some difficulties. One is the need for trained clinical teachers or supervisors. Bruder writes, "However, at this time in theological education our most acute need is for more competent and adequately trained clinical teachers or supervisors."⁶

Trained Clinical Teachers

The question of trained clinical teachers can be solved by requesting some of the seminaries in America to send visiting professors in this field. There are several national students who are coming to America for higher theological education. Some of these should be encouraged to take a special pastoral clinical training course and to obtain some practical training in this field. To become a competent pastoral supervisor requires two full years of clinical preparation.

⁶Ernest E. Bruder, Ministry to Deeply Troubled People (Englewood Cliffs, N. J.: Prentice Hall, Inc., 1963), p. 44

This should be undertaken only after the candidate has graduated from seminary and satisfactorily completed a period of parish ministry.

Ernest E. Bruder writes, "Clinically informed and sensitive pastoral and worship ministries for hospitalized patients have already shown themselves to be a most useful resource not only to the therapeutic program but in changing the public's attitudes toward the hospital, its patients and staff alike."⁷ This will be the result if this type of program is started in India. For the present, public opinion about mission hospitals is very good. People in India prefer mission hospitals to government or private hospitals. The starting of a clinical pastoral training program will definitely add even more good than there is at the present time.

In Bangalore, Mysore State, India, there is a famous theological college named "United Theological College." There are several very good Christian hospitals in Bangalore, and it would probably not be very difficult to start a clinical pastoral training program in an institute like this one.

But first, through the means of orientation, pastoral workshops, and different retreats and ministers' conferences, the need for such a type of training should be discussed and emphasized. The response will probably be very good and favorable.

⁷Ibid., p. 58.

CHAPTER IV

A MANUAL OF COUNSELING PRINCIPLES RELEVANT FOR INDIAN PROTESTANT PASTORS

We have discussed in the previous chapter how a program of pastoral counseling training may be introduced to the Protestant Indian churches. Pastoral counseling is a new thing to Protestant pastors in India and especially to the pastors in rural areas. Before this kind of program is introduced to the churches in India, there is a need for a manual of counseling principles and other important considerations which the leaders, pastors, and students in the seminaries and theological colleges should know for their guidance and discussion. It is not possible here to give all the minor details of the whole procedure of pastoral counseling, but there are some principles and basic procedures in pastoral counseling which are being practiced in America and which are relevant for Indian Protestant pastors, students, and Christian leaders. When the students, pastors, and Christian leaders come together for discussion of the importance and necessity of this subject, this manual will be of help to them.

I. GENERAL PRINCIPLES OF COUNSELING

In introducing the pastoral counseling program, the principles of counseling are very important. These principles will be the same wherever we want to introduce or start pastoral counseling. Some adjustment may be required in different countries, and in different situations, but the principles will work out the same way anywhere.

The following principles of counseling are relevant for Indian Protestant pastors who want to start a pastoral counseling program in their churches.

1. Counseling is to be thought of as an interpersonal relationship between human beings.

2. From the pastor's point of view, counseling may be considered as the giving of himself and the wise use of himself.

3. Counseling is a learning process--a situation in which emotional attitudes are modified. Samuel R. Laycock quotes Leona E. Tyler in his book: "It is emotional rather than purely intellectual attitudes which are the raw material of the counseling process."¹

4. Counseling involves the realization that behavior difficulties and personal problems have their roots in the life history of the individual and in the influences exerted upon him by his home, school, and community, and by society in general.

5. Counseling is the giving of intellectual help in solving a problem, rather than taking sides in a dispute where one exists or blaming the individual who seeks guidance.

6. Counseling is not thought of as advice giving which is frequently ineffective, but as helping the individual to solve his own problems.

7. The counselor must be aware that the techniques of counseling will necessarily vary with each situation.

¹Samuel R. Laycock, Pastoral Counseling for Mental Health (New York: Abingdon Press, 1961), p. 16.

8. The counselor's distinguishing mark is that of great sensitivity to people.

9. The counselor must be capable of "empathy," that is, of identifying himself with the feelings of the counselee.

II. GENERAL INSTRUCTIONS FOR COUNSELING

Russell L. Dicks gives some general instructions for counseling in his volume, Principles and Practice of Pastoral Care.² These instructions are closely related to pastoral counseling and are relevant to any kind of pastoral counseling situation or program.

1. Do no harm. If the pastor can avoid doing harm, he will help ninety percent of the people with whom he works in pastoral calling and counseling.

2. Do not give advice. If the pastor tells a person what to do in the major areas of living, it becomes his decision and helps no one. The pastor's task is to assist the parishioner to make his own decision.

3. The pastor holds the far view. Perspective in pastoral work is essential. What happens today is important; but regardless of what happens today, tomorrow will come.

4. Suffering may be creative. It is the pastor's task to help the parishioner turn suffering into creative channels. What happens to a person is not all important; it is the way he feels about it that makes it creative or destructive.

²Russell L. Dicks, Pastoral Work and Personal Counseling (New York: The Macmillan Co., 1944), pp. 27-28.

5. Recognize the parishioner's emotional level and work with him there.

6. Pastoral work and personal counseling are in the emotional realm rather than in the intellectual. The pastor's presence, interest, faith, and affection, more than his opinions, are helpful.

7. Spiritual healing of mental attitudes comes through fellowship. The pastor must gain the parishioner's confidence.

8. Time is an important factor in fellowship; it cannot be hurried, neither must it become a burden.

9. In pastoral work and counseling, the parishioner will draw the pastor to his (the parishioner's) need if a chance is given by the pastor.

10. The pastor must go to the people through routine calling if they are to come to him in time of difficulty. The home is a sacred place; one call in the home is worth three in the office or place of business.

In addition to this, what Daniel Day Williams writes about the pastor and his theological concepts is worth noting. He writes, "The pastor must be a theologian, and the kind of practical theologian who can keep theological concepts in significant relation to human experience."³

III. QUALIFICATIONS OF A COUNSELOR

There are several qualifications that are essential for any person, including the pastor, in any place, if he is to be a counselor. Drakeford

³Daniel Day Williams, The Minister and the Care of the Souls (New York: Harper, 1961), p. 104.

gives some important qualifications which we should include in our manual.⁴

1. A sensitivity to human relationships: This means the capacity to feel the reactions of other people, to understand how they are responding and to sense the bond which comes to be established between the counselor and the counselee.

2. Objectivity: The counselor must have the ability to stand off and look at the situation, to be understanding and yet not become too involved in the relationship.

3. Respect for the individual: This is a belief that the person has growth capacity. Accordingly, the counselor will not attempt to dominate the counselee.

4. An understanding of self: An effective counselor must know something of the working of his own personality, his limitations and short comings. He must also have some insight into his own peculiar neurotic reactions.

5. Psychological knowledge: The counselor should have as much knowledge in this field as possible. A good background in general psychology helps, as does knowledge of the theories of personality, psychological testing, and at least an introduction to abnormal psychology. It has been said, "Teachers are born, not made, but they are not born made." The same is true of counselors.

John W. Drakeford writes regarding the pastor and his concern for the parishioner: "If the pastor really feels for people, respects their

⁴John W. Drakeford, Counseling for Church Leaders (Nashville: Broadman Press, 1961), pp. 56-57.

personal integrity, understands something about himself, he can by study, training, and practice develop skills that will enable him to help people in a counseling relationship."⁵

William H. Mikesell mentions two positive things a counselor can do to get at the real problem or the feeling of his client. First, he should show permissiveness and manifest genuine sympathy for the client's problem. He should not treat him as if he were merely another chore to be carried out as quickly as possible. Second, he should never use any pressure upon the client, but he should proceed very slowly and wait on the client. The client should never feel that he has to reveal his innermost feelings nor that the counselor is hurrying and demanding him to reveal these.⁶

Counseling requires a special freedom and a special limitation if it is to succeed. In reference to this thought, Paul E. Johnson writes, "It requires freedom for the person to say or not to say whatever he desires without coercion or condemnation from the counselor. This freedom is characterized by the counselor's attitudes in accepting the person without disapproval, no matter how negative are the feelings expressed or how undesirable is the behavior reported."⁷

⁵Ibid., p. 57.

⁶William H. Mikesell, Counseling for Ministers (Boston: The Christopher Publishing House, 1961), p. 32.

⁷Paul E. Johnson, Psychology of Pastoral Care (New York: Abingdon, 1953), p. 83.

IV. RESPONSIBILITY OF THE PASTOR

The responsibility of a pastor in establishing a pastoral counseling program should be recognized as an important matter. It becomes increasingly clearer that the present-day pastor has a unique contribution to make in the art and science of helping people. It would also seem that it is important for him to define continually, both in theory and in practice, what his function is, and to understand more specifically the functions and contributions of the people in other helping professions. In reference to this responsibility, Henry H. Wisbaner writes, "Continued efforts towards these goals will help to accomplish the meeting of the spiritual and material needs of the men, women, and children to whom it is our corporate privilege and responsibility to minister."⁸

John S. Bonnell gives some valid points in the responsibility of pastoral counseling.⁹

1. The pastor, in establishing a counseling program in his congregation, will wish to make it a normal part of his pastoral responsibility.

2. It is important that the pastor should have as complete a knowledge as possible of psychological and psychiatric techniques, and such a knowledge he should not exploit. Bonnell writes, "A minister ought to have adequate understanding of the disciplines concerned with

⁸Henry H. Wisbaner, "Pastoral Counseling," The Journal of Pastoral Care, II (Spring, 1948), 28.

⁹John S. Bonnell, Psychology for Pastors and People (New York: Harper & Brothers, 1960), pp. 195-200.

psychotherapy. But it is still more important that he know what are the vast resources of religion, as it relates to persons facing troubles, inner discords, and temptations."¹⁰

3. The minister's responsibility is not simply to relieve emotional conflicts, but to lead men and women into the abundant life.

4. The pastor must never forget that he is essentially a spiritual therapist. "On occasions where the psychiatrist or psychologist has done a superb job of analysis, a synthesis may still be lacking. In such instances religious faith will often enable the individual to achieve this synthesis."¹¹

5. The pastor, by his preaching and teaching from the pulpit and in addresses to the organizations of his church, can effectively supplement his counseling ministry.

6. The chief responsibility of the pastor in the field of counseling is to deliver men and women from the burden of moral guilt. Pastors should remember this important factor when they begin their pastoral counseling ministry. Another important thing to be remembered is that "persons involved in neurotic guilt should always be referred to a psychiatrist. But real guilt, for actual moral transgression, is the province of the pastor."¹² This is where the pastors should begin their counseling ministry.

¹⁰Ibid., p. 197.

¹¹Ibid., p. 199.

¹²Ibid., p. 200.

7. The pastor can make a unique contribution in counseling. He has a distinct advantage over the secular therapist.

Lowell Colston writes in reference to the study of relationships and its relevancy to pastoral counseling: "Pastoral counseling, important as it is when fully underway in a formal sense, must pay equal attention to all types of contacts that precede its limitations, and that study of these other relationships is absolutely essential to the understanding of pastoral counseling."¹³

V. COUNSELING ATTITUDES AND PRACTICES

Dugald S. Arbuckle in his very valuable volume, Counseling: An Introduction, mentions several counseling attitudes and practices. These are very relevant to the Protestant pastors in Indian churches for their pastoral counseling ministry.

1. It is desirable that a pastor have some formal training in counseling in order to be an effective counselor.
2. An effective pastor-counselor should have a general knowledge of basic psychology.
3. There are instances where a pastor-counselor should refer emotionally disturbed parishioners to a professional counselor.
4. It is best for the counseling session to be held in the church office rather than in the parsonage parlor.
5. When the person to receive counseling is of the opposite sex, the pastor's wife should be present during the counseling session. . . .
6. A pastor-counselor should seek to find the counselee's problem as soon as possible.
7. In effective counseling it is important that the counselee feel at ease.
8. A pastor-counselor should always inform the counselee that he will be acceptant and understanding of his problem. . . .

¹³Seward Hiltner and Lowell Colston, The Context of Pastoral Counseling (New York: Abingdon Press, 1961), p. 16.

9. As the counselee presents his problem, the pastor-counselor should always search in his mind for the solution best suited to the case at hand. . . .

10. In the case of a problem involving moral or ethical standards in which the church already has a stated position, the pastor-counselor should explain the church's position as soon as the problem becomes clear. . . .

11. A pastor-counselor should be acceptant and understanding of a counselee who is living in immorality and sin. . . .

12. When a counselee misses an appointment, the pastor-counselor should immediately contact him to find the reason for his absence. . . .

13. When the counselee makes a statement known to be untrue, the pastor-counselor should inform him that he is not telling the truth. . . .

14. A pastor-counselor should allow the counselee to give free expression to his thoughts regardless of how unethical or immoral they may be. . . .

15. A pastor-counselor should be convinced that apart from the context of the church there can be no satisfactory adjustment to life.¹⁴

General Methods for Counseling

There are five approaches by which counselors come to understand persons more deeply. The following methods are appropriate to the work of the pastor and may be followed in the kind of counseling he has to do.

Listening to free conversation. The counselor aims to be as brief as possible in his remarks, to keep himself in the background to encourage the person to speak freely for his own release from crippling anxieties and for insight to be gained in viewing the situation. The counselor permits the person to lead the conversation again and again throughout the interview. Paul E. Johnson, in reference to the listening done by pastors, writes, "A pastor needs to listen with all his heart and mind

¹⁴Dugald S. Arbuckle, Counseling: An Introduction (Boston: Allyn and Bacon, Inc., 1961) pp. 101-103.

and strength, with genuine concern for the person before him and appreciation of his difficulties as well as a realization of untapped resources to cope with them."¹⁵

Responding to feeling. If we want to understand another person, we have to consider his feelings as well as his ideas. Human behavior often does not make sense until we come to the deeper feelings which motivate persons to act and think as they do.

Developing empathy. Empathy is putting oneself in the place of the parishioner and feeling how he or she feels about life. Empathy means to feel into another's situation. Empathy develops by listening with complete attention. Paul E. Johnson, speaking about the value of empathy, writes, "Empathy gives a large appreciation of another person and his experiences by communication that is deeper than words and ideas. Our understanding of the deeper feelings of others is enlarged by empathy."¹⁶ This is a natural development in counseling from the first two approaches. A counselor can learn to be a good listener and to accept whatever a person says without telling him that he is at fault for it. Johnson writes further about this relationship: "He can learn to respond to feeling rather than intellectual content showing that he understands more deeply what life means to another."¹⁷ In so doing, empathy develops until each is able to trust the other enough to speak more honestly.

¹⁵Paul E. Johnson, Psychology of Pastoral Care, p. 87.

¹⁶Ibid., p. 92.

¹⁷Ibid., p. 93.

Following desires and frustrations. Desires are never unitary or simple, but complex and multiple. In seeking to understand a person, we need to comprehend as much as possible this complexity and sensitivity. In dealing with persons, our constant error is the temptation to oversimplify the motives at work. "To comprehend the outward course of personal desires and interpersonal frustrations is essential to dynamic understanding of personality."¹⁸

Viewing the situation in clinical perspective. A clinic is a cooperating body of specialists who study various aspects of a person's health and bring their separate findings together in a larger perspective. As many available techniques as are needed are used to gain the largest understanding possible. It is undoubtedly the part of wisdom for the pastor to cooperate with other professions in a community team for the best service to his parishioners.

In regard to the growth and insight which come out of the counseling relationship and which should develop and grow after the relationship is established, James F. Adams writes, "Out of the counseling relationship should come growth and insight for both the counselee and the counselor. The growth for the counselee should better enable him to live more fully; the growth for the counselor should better prepare him for his future helping relationships with other clients."¹⁹

¹⁸Ibid., p. 94.

¹⁹James F. Adams, Problems in Counseling (New York: The Macmillan Company, 1962), p. 5.

Specific Methods of Counseling

The experts in the field of pastoral counseling have given different names to these different methods. There is a variety of opinions about these methods. Many times these methods are described by the major roles assumed by the counselor.

It is good to know what are some of the methods of counseling. After his studies, the pastor should decide which method he finds suitable and appropriate to the situation and the person.

Non-directive or client-centered counseling. This method assumes that what the client feels, he needs. There is a passive attitude on the part of the counselor and the aim of this type of counseling is to get emotional release. Carroll A. Wise defines this method like this: "By non-directive counseling is meant an approach where the counselor creates a very permissive atmosphere through the acceptance, reflection and clarification of the feelings expressed by the counselee."²⁰

According to Paul E. Johnson, "a non-directive counselor places responsibility upon the person to lead the conversation according to his interests, tells what he is ready to admit, discover his own insights, choose his own goals, and decide what steps he will take in working toward them."²¹

Johnson condenses the steps in non-directive counseling as given by Carl Rogers in the following way:

²⁰Carroll A. Wise, Pastoral Counseling (New York: Harper & Brothers, 1951), p. 66.

²¹Paul E. Johnson, Psychology of Pastoral Care, p. 98.

1. The counselor waits for the other person to take the initiative in coming for help.
2. The helping situation is defined as a permissive relationship in which the client is free to speak and responsible to work out his own solutions.
3. As the client releases negative feelings of fear, hostility, or guilt, the counselor accepts and clarifies them without judgment.
4. When the negative feelings have been quite fully expressed, they are followed by tentative expression of positive impulses which make for growth.
5. The client is thus able to see himself more clearly, and as he comes upon these insights, they are affirmed by the counselor.
6. The client is also considering possible decisions and courses of action, which the counselor helps to clarify as different choices that might be made.
7. The client is then ready to initiate minute but significant steps of positive action; the counselor does not urge but recognizes sympathetically what it might mean and the courage needed to take such steps.
8. With growing insight and positive steps the client has more confidence in self-directed action and feels decreasing need for help, until he decides that he can go ahead without further counsel and terminates the interviews.²²

Carroll A. Wise, regarding this method, writes, "Rogers' 'non-directive' has been both criticized and defended, and he is now using the label 'client-centered.' The real center of counseling is not in the counselee nor in the counselor, but in what is going on between them. The focus of attention is on the experience of the counselee."²³

Directive or counselor-centered counseling. This method assumes that what the counselor feels, the client needs. Regarding this method, Cavanagh writes, "There is an active participation of counselor and a rational approach to the discussion of conflicts."²⁴

²²Ibid., pp. 98-99.

²³Wise, Pastoral Counseling, p. 67.

²⁴John R. Cavanagh, Fundamental Pastoral Counseling (Milwaukee: Bruce Publishing Company, 1962), p. 4.

The average minister is likely to assume a directive attitude in counseling. Carroll A. Wise defines directive counseling this way: "By directive we mean guiding the interview through questions, making interpretations and offering solutions and answers. It fits in with the commonly accepted idea as to the minister's task and function."²⁵

A directive counselor takes control of the interview by asking leading questions to conduct his own investigation along the lines of his interest and gain the information he considers important. He takes the authoritarian role that he knows what is best for the person before him. He proceeds to choose the goals that the person has not been able to choose for himself and to advise him how best to move toward them. If progress is retarded, he will reassure the person, recommend homework, extend the number of interviews, or decide when to terminate them. If resistance is shown to his suggestions, he will argue and bring forth evidence or interpret reasons for the resistance and expound the symbolic values it may hold for the person.

It is worth noting what happens to the person in this process of directive counseling. The counselor takes more and more responsibility to analyze and solve the parishioner's problems. The parishioner takes less and less responsibility to work at them himself. The counselor takes the dominant role, so the counselee takes the submissive role of passive assent. "When the counselor guides the interviews into channels of counselor interest to goals of counselor choosing, the person may feel

²⁵Wise, Pastoral Counseling, p. 66.

this is 'not for me' and lose interest in the whole business. . . . If the goal of therapy is to increase personal responsibility, then it appears that directive counseling has exactly the opposite effect."²⁶

It is very clear that there is a controversy in directive and non-directive counseling methods. Johnson makes it very clear when he writes, "The controversy rises from the dilemma of setting in opposition two extremes, both of which are unsatisfactory. The wholly directive method does violence to the person by coercing him to the goal chosen for him by the counselor. At the other extreme a wholly non-directive method is passive, repetitive, and disintegrating."²⁷

Brief counseling. Seward Hiltner defines brief counseling this way:

As a rough and ready indicator we might say that seeing a parishioner two or three or six or perhaps up to a dozen times within a total period no longer than a few weeks could properly be called brief counseling. . . . Seeing the person once a week for six weeks, or twice a week for four weeks, or every other week for ten weeks, and so on, would not be extended counseling.²⁸

Brief counseling constitutes the great bulk of the counseling work of the pastor. With some parishioners it attempts to help the person turn the corner through insight and new understanding. In other cases it plays a supportive role.

²⁶Paul E. Johnson, Psychology of Pastoral Care, p. 98.

²⁷Ibid., p. 99.

²⁸Hiltner, Pastoral Counseling, p. 81.

There are two main and rather obvious reasons why most, if not all, the pastor's counseling work is of the brief type. First, because of the limitation of time; second, because of the pastor's limitations in training.

There are three basic functions which brief counseling can perform with different people: (1) to enable the parishioner to "turn the corner" in reference to his situation; (2) to provide a supportive role; and (3) to make the person more ready for expert help.

Extended counseling. Seward Hiltner defines extended counseling in the following way:

In more extended counseling the relationship between pastor and parishioner has deepened so that something constructive is happening and that it has not dribbled off into negativism on the part of the parishioner. Extended counseling is not inherently foreign to the pastorate, but in a practical sense it is rarely wise or appropriate for most pastors to engage in it.²⁹

There are three ways in which extended counseling differs from brief counseling.

1. After a certain point the counselor can risk more by way of method if he is confident that the relationship has been cemented.

2. Other things being equal, the longer the period, the deeper is the material that tends to emerge. In extended counseling, more and more private material tends to come out.

3. The parishioner treats the pastor differently in extended counseling than in brief counseling.

²⁹Ibid., p. 86.

These three differences between brief and extended counseling, all of which are tied up with the nature of the relationship, have been set forth not to encourage or discourage pastors in regard to extended counseling, but rather to show precisely why extended counseling is not to be entered into lightly by anyone, pastors included. And yet, there is no inherent reason why extended counseling could not be a part of a pastor's work--if he were trained, had the time, and did not in the process step out of his role as pastor.

Seward Hiltner points out the balancing value of extended counseling and brief counseling when he writes, "Extended counseling is not more coercive, pushing, or directive than brief counseling. It is not necessarily more helpful to the parishioners than brief counseling, for that criterion depends on the nature and the depths of the need, not upon the number of hours spent in counseling."³⁰

Listening method. Russell L. Dicks gives a clear definition or meaning of listening: "Listening means the sufferer selects the topic of conversation, raises questions, and seeks for the answers. Listening means working with a parishioner, where he is in his soul's journey, not where the pastor is. Listening means patience and courage and trust in the universe of which we are a part."³¹

Underlying listening are three conditions; first, suffering on the part of the parishioner; second, rapport, which is probably the

³⁰Ibid., p. 90.

³¹Dicks, Pastoral Work, p. 154.

most important single factor in healing; and third, the stability and soul poise of the listener.

There are two kinds of listening: one is passive listening, and the other is active listening. Passive listening is characterized by the pastor being passive while the parishioner talks, unfolding his story, taking his time, making transitions, getting off the subject, weeping, cursing, continuing. Passive listening is aided by the use of the eyes, the face, the alertness of the body even as it is relaxed, and above all, little grunts of "ah," "um," and "un huh." Russell L. Dicks writes, "Passive listening is the method which we use in relieving surface stress in order to get at the underlying causes of behavior."³²

Active, or directed, listening is characterized by the use of questions by the pastor. In this type of pastoral work it is the responsibility of a pastor to know which questions to ask and when. Through the use of questions, he explores a person's spiritual condition and at the same time insight is developed in the parishioner.

Interpretation. This is a third phase of the listening method. This is a short-cut method in pastoral work. It is used primarily because the pastor is pushed for time and because his active-listening method has broken down. Interpretation is characterized by the pastor explaining underlying causes of behavior which the parishioner may not be conscious of or understand.

³²Ibid., p. 156.

Reassurance. This is the fourth phase of the listening method. Reassurance is a positive statement by the pastor. It is encouragement. The limitations of reassurance are not in its desirability, but in one's failure to bring the encouragement desired when we reassure people.

As a method, reassurance should be used sparingly. It must be expressed simply if it is to be effective. The more words used while reassuring a person, the weaker becomes the statement. Small words are the strong words in attempting to reassure a person.

Rapport. Another important factor in pastoral counseling is rapport. The importance and necessity of rapport in the counseling situation will definitely give more insight to the pastors in their pastoral counseling ministry.

Rapport is the most important factor in bringing about healing and in gaining a feeling of emotional security. Rapport is the experience of friendship. The pastor, physician, nurse, social worker, teacher cannot help a person unless rapport is present. This is especially true of the pastor's work because so much of it is in the emotional realm. Dicks defines rapport like this: "The emotional relationship between two or more persons, when it is satisfying, is called rapport. It denotes a feeling of good will, friendliness, confidence, trust, affection, in its deeper sense, it means love."³³

Russell L. Dicks writes very emphatically, "If I were told I could have but one method in pastoral work, I would choose the listening method."³⁴

³³Ibid., p. 137.

³⁴Ibid., p. 162.

Tentative Conclusions Concerning Counseling

Seward Hiltner mentions five tentative conclusions concerning the counseling process.³⁵ Study of these conclusions will surely help the pastor to understand his part and also the part of his parishioners.

1. The counseling process focuses attention on the parishioner's situation and his feelings about it. Conversely, anything done by the counselor which distracts the parishioner's or the pastor's attention from the parishioner's situation and how he feels about it impedes the process. . . .

.
2. The counseling proceeds through real understanding on the pastor's part of how the parishioner feels about the situation and through communication of the reality of that understanding. This understanding has some intellectual element in it, but it is by no means primarily an intellectual matter. . . . In addition to the pastor's understanding of what the parishioner has been trying to express, there needs to be communication back to the parishioner that he has been understood. He needs to be assured of that understanding. . . .

.
3. When conflicting feelings of the parishioner emerge in counseling, the pastor first aids the parishioner in clarifying the elements of the conflict and their relative pull upon him. . . .

. . . Unintentional moralizing is our most serious danger at this point in counseling. . . .

.
4. The counseling relationship contains a special kind of freedom on the part of the parishioner, as well as a special kind of limitation. The better both of these are understood by both the parishioner and the pastor, the more likely is it that the relationship will be fruitful.

.
Three enemies of the freedom which is necessary in the counseling relationship. . . [are] distracting, generalizing and moralizing. A fourth is coercion, or forcing. . . .

Coercion may be direct or indirect, obvious or subtle. . . .

5. The counseling process should include, on one or more appropriate occasions, that which will aid in consolidation of the insights achieved or the clarifications gained. . . . But whether it is done through words or is merely assumed, some kind of consolidation relating to the process of counseling always emerges, even though the pastor may not be aware of it.³⁶

³⁵Hiltner, Pastoral Counseling, pp. 46-55.

³⁶Ibid., pp. 47-54.

VI. THE INTERVIEW AND ITS PROCESS

Three Important Factors in the Interview

There are three important things included in an interview. The knowledge of these three things will help the pastor of any nation to better understand pastoral counseling in the Protestant churches. These three things are acceptance, understanding, and communication. Samuel R. Laycock writes, "The foundations of good interviewing rest upon acceptance, understanding, and communication."³⁷ Seward Hiltner writes, "Acceptance and understanding are not the same as agreement and concession."³⁸ Van Deusen, in regard to understanding and communication with the person, writes,

Injuries that arise through relationship must be helped through relationship. One personal association of the right quality can enable the individual to change and can eventually help his other moves toward mutuality and communication, so that he can walk as a man into society of his fellows and also find the inner freedom to lift his eyes upward.³⁹

Acceptance. Acceptance means a sincere and genuine interest in the individual concerned. The important thing here is that the counselor feel accepting towards the individual being counseled. Regarding acceptance, Laycock writes, "The first step in good counseling is to

³⁷Laycock, Pastoral Counseling, p. 17.

³⁸Hiltner, op. cit., p. 41.

³⁹Dayton VanDeusen, Redemptive Counseling (Richmond: John Knox, 1960), p. 68.

accept the individual seeking help as a worthwhile individual who is deserving of every available assistance."⁴⁰

There are many individuals who do not understand themselves and are afraid of doing so. The person seeking counsel may, therefore, feel that understanding is a threat. That is why acceptance by the counselor must come first. If the pastor starts with acceptance, religious counseling may well be the ultimate flowering of the counseling process.

VanDeusen writes, "The help, acceptance, healing, and sense of cleansing experienced in a relationship with a counselor reflect a relationship that is possible with God."⁴¹

Understanding. Understanding is essentially a sharing process in which the communication of thoughts and feelings is at a maximum. It is very essential that the counselor notices the little expressions of the counselee which reveal his personality. For example, these things reveal personality: voice, posture, facial expressions, dress, manner of speaking, gestures, and even the method of shaking hands. Understanding a counselee is not some sort of magic. A part of what the minister stands for and represents is a kind of understanding that accepts each person initially just where he is.

Understanding by the counselor of how the counselee feels includes trying to understand the counselee's attitudes towards different persons

⁴⁰Laycock, loc. cit.

⁴¹VanDeusen, op. cit., p. 86.

with whom he lives, those of the other sex, his family, teachers, clergymen, and employers, among others. When the bond of understanding has been established, a state of rapport has been reached which is essential in counseling.

Communication. In regard to communication and its importance, Paul E. Johnson writes, "The basis of interpersonal relations, without which they would be impossible, is communication."⁴² The essence of counseling is communication. A psychiatrist and an anthropologist in their book, The Social Matrix of Psychiatry, show that communication is the basis upon which all human relations operate. To improve our communications with other people whom we damn in the abstract, we shall need to learn the truth about them and discover better ways of communicating mutual appreciation of our best traits.

The Interview Process

It is essential to know how to start the interview and when to terminate it. Starting an interview should be based on "hospitality" and should lead to the establishment of a helpful relationship between counselor and counselee. It is always good to start an interview with some sort of general conversation until the counselee feels at ease. Usually it is not wise to start by asking questions about friends or relatives as that may lead the counselee away from his own problems.

⁴²Paul E. Johnson, Psychology of Pastoral Care, p. 310.

Interviews may be terminated when the individual seems to have made some progress in understanding and accepting himself and in sorting out his problem. Usually the closing part of the interview is a time when the counselor and counselee together decide on what is to be done next.

Bingham writes, "Interviewing is an art, not an exact science."⁴³ Study of general rules and specific suggestions often helps the novice to avoid mistakes and to learn more quickly how to conserve his efforts, how to focus on essentials, and how to get at the truth. One interviews a person in order to learn something from him, or to tell him something, or to influence his feelings or behavior.

Helpful suggestions for an interview. Bingham gives six general suggestions for preparing for an interview.

1. Decide just what you want to accomplish.
2. Know your interviewee.
3. Make appointments.
4. Provide for privacy.
5. Practice taking the interviewee's point of view.
6. Examine and discount your own prejudices.⁴⁴

There are other helpful suggestions for an interview, and these will help the pastor to learn how to interview his parishioners when they come for help.

⁴³Walter V. Bingham, How to Interview (New York: Harper & Brothers, 1941), p. 27.

⁴⁴Ibid., pp. 18-19. (In Bingham's book these are in italics with a paragraph of explanation after each one. Both the italics and the explanations are omitted in this quote as well as in the next two quotes.)

1. Gain and deserve the interviewee's confidence.
2. Establish pleasant associations.
3. Render your interviewee a real service.
4. Help the interviewee to feel at ease and ready to talk.
5. Listen.
6. Allow time enough.
7. Do not dawdle.
8. Keep control of the interview.
9. At the close of the interview, watch for additional or new leads in the casual remarks of the interviewee.⁴⁵

Bingham gives several other details in conducting the interview. These details are definitely useful as a guide to the pastor when he has an interview with his parishioner.

1. Do not ask questions directly until you think the interviewee is ready to give the desired information and to give it accurately.
2. Let the interviewee tell his story; then help him to supplement it.
3. Keep on the subject.
4. Be straightforward and frank rather than shrewd or clever.
5. Avoid the rôle of teacher.
6. Take pains to phrase your questions so that they are easily understood.
7. Avoid implying the answer to your own question.
8. If you offer alternative answers, phrase them so that neither one is acceptable to the interviewee.
9. Help the interviewee to realize his responsibility for the facts.
10. Avoid impertinence.
11. Keep the important questions in mind until adequate information is obtained on each one; but as soon as a question is definitely answered, dismiss it in order that you may concentrate on the next one.
12. Get the full meaning of each statement.
13. Give the interviewee opportunity to qualify his answers.
14. Check answers whenever possible.
15. Interpret the statements at once.
16. Record all data at once, or at the very earliest opportunity.
17. Practice separating facts from inferences.
18. Check percentages and fractions of quantities by translating them at once into numbers.

⁴⁵Ibid., pp. 20-22. (See note in footnote #44.)

19. Be on the alert for constant errors.
20. Do not assume that agreement among interviewees' statements assures their truth.
21. Get all the facts.
22. Secure a confirmatory written summary after an important interview.
23. Check results statistically against reliable criteria.⁴⁶

The pastoral call record. It will help the pastor to keep a written record of each pastoral call or interview made by him. Regarding the written record of the interview, David Belgum writes, "Making a record of the pastoral call forces the pastor to analyze his motivation, methods, attitudes, and sensitivity to another's needs and feelings."⁴⁷

The author of this thesis took a pastoral clinical training course at Kentucky State Hospital in Danville, Kentucky; and during the period of this training, he wrote fifteen interviews in detail, by the help of a prescribed form for writing interviews. It surely helped both the counselor and the patient in the hospital. This is hard work; and if the pastor is prepared to take time, pains, perseverance and hard work to write down these interviews, he will definitely be helped in his interview program.

The form used in recording an interview may differ from person to person, but just for the sake of having a pattern, the following sample record of a pastoral call or interview will be useful and helpful to the pastors. The details of this type of form should be studied

⁴⁶Ibid., pp. 25-30. (See note in footnote #44.)

⁴⁷David Belgum, Clinical Training for Pastoral Care (Philadelphia: The Westminster Press, 1946), p. 77.

by the pastors. Belgum's book is very helpful and useful in finding out more details about it.

PASTOR: _____

CODE NO. _____

DATE OF CALL: _____

TYPE OF CALL: _____

I. Preliminary information of the interviewee.

II. Preparation for the interview.

III. Observations about the interviewee, atmosphere, surroundings, settings, sitting arrangement, and so on.

IV. Interpersonal relationship. This includes the actual dialogue which has taken place between the counselor and the counselee.

V. Evaluation: under the following points.

1. Summary and analysis.
2. Self-criticism.
3. Opportunities.
4. Time.

VII. SUMMARY

It is assumed that the material which is included in this manual will help the leaders of the Protestant churches in India to discuss the basic principles and methods which are involved in pastoral counseling. This can also be taught in classes for the pastors interested in the ministry of pastoral counseling. This manual can be useful in a pastor's workshop for discussion and to aid in understanding the basic principles of pastoral counseling.

Christian leaders can get more information from various important and popular books on this subject. They can encourage the pastor to read these books and add their contributions and helpful suggestions to begin a pastoral counseling ministry in the Protestant churches in India.

CHAPTER V

CONCLUSION

This thesis assumes that in the present situation, the major responsibility of the pastor in Indian Protestant churches is in the ministry of pastoral counseling. There are few pastors in the Protestant churches in India who know about pastoral counseling in a systematic way. If Indian Protestant pastors will learn about pastoral counseling, there is an opportunity for them to use this ministry for the benefit of the Protestant Christians in India.

I. PROBLEMS IN PASTORAL COUNSELING

The author has emphasized three basic problems that the Indian Protestant churches have to face. The Indian Protestant pastors should understand that their role is not to be a problem-solver, but rather to help people to work out their own problems, to endure them, and to accept them if they cannot be changed. Confidence is instilled in some, faith is transmitted to others, and listening is done with all. The pastor as a counselor will know that some need comfort; some need understanding; others need open affection. Russell L. Dicks in this respect writes, "In pastoral counseling moralizing is of secondary importance-- of primary importance is courage and hope; courage to face problems

and work at them and hope that tomorrow, next week, or next month will be a better day."¹

This is true with the three important problems which are mentioned in this thesis. Though it may seem that it is difficult to face these problems by the help of pastoral counseling, yet in the days to come pastoral counseling will be useful in these three areas.

Caste System

Indian Protestant Christians know about this problem very well. Though it is a social problem yet as a pastor, by using the different methods and ways involved in pastoral counseling, he will be able to help the people to break down the caste system in the Indian Protestant churches. As the pastor of a church, he can discuss with the people the evils of the caste system in the churches. He can raise some very vital and important questions concerning the caste system in a group discussion and motivate the thinking of the people in the right direction. When the opportunity is given, naturally there will be many questions raised. The pastor will be able to answer these questions in the light of pastoral counseling principles and methods and to help the people make an improvement in their thinking and actions.

Family Planning

This is another problem which the Protestant churches of India

¹Russell L. Dicks, Pastoral Work and Personal Counseling (New York: The Macmillan Co., 1944), p. 23.

have to consider seriously; and the pastor, being the religious leader of the church, has an opportunity to counsel the Christian people in his church about family planning. There is much ignorance about this subject in the minds of men and women. The pastor will have a unique opportunity to deal with the questions of the people in family planning. Overpopulation is a serious matter in India. The church has to play its part in helping to keep the nation from a population explosion.

The pastor can conduct classes for Christian men and women in order to give the necessary preliminary instructions. He should provide the proper literature about family planning. After attending the classes and reading the literature, some will want to ask for help from the pastor; and in this way the pastor will be able to help them. He will also be able to counsel them as to how they should go to a clinic, how they should obtain contraceptives, how they should use them, and other relevant matters.

Sex Education

This is a third problem and a very difficult one to which the church needs to give more attention. The young people especially need more guidance and counseling on the subject of sex.

The attitude towards sex in India is very different from that of America or other western countries. The majority of Indian Protestant young people know very little about sex. If the pastor takes the initiative for sex education in the church by means of pastoral counseling, he

can help many young people in this area. Thus the church will be able to decrease the sex perversions among the young people.

The pastor can conduct classes for young people and instruct them in the right direction. The pastor can conduct classes for parents and prepare their minds and hearts to teach their young people about sex without fear or shame. The pastor can have group discussions to discuss several important questions related to sex; and out of these group discussions, many will want to see him for counseling about particular problems in their sex life.

The pastor will also have an opportunity to find proper literature on sex for the young people. After reading this material they will have some questions, and the pastor will be able to give them his counsel.

II. TRAINING IN PASTORAL COUNSELING

Indian Protestant pastors have realized that there are difficult problems to face in the church. Therefore, the first thing which he has to do is to have proper training in pastoral counseling. Indian Protestant pastors will not be able to offer a pastoral counseling ministry unless and until they are trained and qualified for this job.

There is a need to start courses in pastoral counseling in Indian theological colleges and seminaries. The psychiatric clinic at Lucknow, North-India, called Nur-Manzil, was started by E. Stanley Jones; it has pioneered in counseling in India. The experiences of those working at this clinic could be drawn upon to guide seminaries and theological colleges in India as they set up their courses.

The pastors, lacking counseling training, try to use the logical method or approach in dealing with the problems of church members. This does not bring good results; and many times, because of this type of counseling, the members suffer. There are many examples of failure of the at-random type of counseling. The following example will show the need for training in pastoral counseling and its importance.

One girl asked the pastor, "Are you really trained in counseling?" It was discovered that she had been to four ministers. They had given her advice which was logical enough, but really terrifying. They had told her to pack her bag and leave town. The guilt and anxiety which she felt about such a step was more than she could stand. Protestant pastors should learn that "a minister's job should not be limited to the impartation of knowledge, but rather his major interest should be helping people in their adjustment to life."²

The pastor trained in counseling will be able to do all the needed things in making himself available for a counseling ministry. He will interpret counseling as a natural part of the Indian Protestant church. It is very clear in the church today that the problems which are present in the minds of Protestant Christians are of such a nature that special training in counseling is required to handle these problems and the people.

²Walter P. Bell, "The Function of the Ministry," Journal of Clinical Pastoral Work, II (Autumn, 1949), p. 123.

The pastor will also be able to make clear to the people that they can contact him directly for counseling. He will need to maintain strict privacy and a confidential nature in his counseling work. The trained pastor will make it plain that the people should feel that his time is available and that they should not feel guilty in asking for it. They will get the idea from this availability that counseling with him is their right and privilege; it is to be used, not abused.

When Indian Protestant pastors consider these advantages and several others, they will know the importance of training in pastoral counseling. This kind of training will enable them to help in the problems of the people in a better and effective way. From the pastors' view point, the problem of pressure of time and other activities in the church will not defeat the trained and qualified pastor. He will be able to solve these kinds of problems by his attitudes and his ability to educate his church to a recognition of the relative importance of counseling.

III. MANUAL FOR PASTORAL COUNSELING

It is assumed that in order to introduce pastoral counseling in the Indian Protestant churches, there is a need for some kind of manual with the basic principles and methods of pastoral counseling. This manual will be useful for the pastors and the Christian leaders in discussing the pastoral counseling ministry in group discussion or even in classes for Indian pastors.

The author realizes that this is not the only manual for pastoral counseling in Indian Protestant churches, but along with others it will provide information for the Christian leaders and pastors when they come together to discuss pastoral counseling. The pastors and Christian leaders will be able to get additional information from the references quoted in this thesis. It is assumed that the basic principles and methods which are discussed in this manual will be a source of help for the preliminary work of starting pastoral counseling in the Indian Protestant churches.

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